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THE WASHINGTON MANUSCRIPT AND THE RESURRECTION IN MARK.

THE discovery of the Washington MS. will materially alter the critical apparatus of the next editor of the Greek New Testament. Soden has not observed the fact that this manuscript contains a reading of primary import, in agreement with the lost manuscripts of Eusebius. Westcott and Hort give ἐλθουσαι as a marginal reading at Mark xvi. 5, but they omit its correlative, ἀκουσασαι, at xvi. 8, a reading already known to John Mill of Oxford, in 1707. Westcott and Hort's oversight was due to the fact that no Greek manuscript, used in 1881, contained the reading (except the ungrammatical ἀκουσαντες of Gregory's No. 565). Moreover, they had also failed to observe that lost manuscripts quoted by Eusebius read ἀκουσασαι:

και ἀκουσασαι ἐφυγον, και οὐδενι οὐδεν εἶπον· ἐφοβουντο
γαρ. (*Ad Marin. Quaest.* 1.)

The critical apparatus of the future will read thus:

Mark xvi. 5.

Corrupted text: εἰσελθουσαι, from the parallel in Luke.

Primitive text: ἐλθουσαι, with Evv. Matth., Johann., Petri;
Codd. B, 127.¹

¹ In my article in *The Monist*, April, 1917, pp. 173f, I adduced the Gothic version here, on the authority of Tischendorf and Massmann; but a study of the Gothic has convinced me that Soden is right in ignoring it.

Mark xvi. 8.

Corrupted text: ἐξελθουσαι, inserted as a correlative to εἰσελθουσαι.

Primitive text: ἀκουσασαι, with lost manuscripts of Sæcc. II-III, apud Euseb. *ad Marin.*, *Quaest.* 1; Codex W, Sinai Syriac, Armenian, and Sahidic versions.

The Washington MS. exhibits the first stage of corruption:

και ἀκουσασαι ἐξηλθον και ἐφυγον.

The ἐξελθουσαι or ἐξηλθον was then being added before the deletion of the ἀκουσασαι. The Vatican and Sinaitic MSS. betray the last and complete stage of corruption, wherein the ἀκουσασαι is dropped altogether:

και ἐξελθουσαι ἐφυγον ἀπο του μνημειου.

Contrast with this the simplicity of Eusebius's early manuscripts which say nothing about the women going out of the sepulcher (because they had never been in it). The Armenian version omits the ἐξελθουσαι, and the Sinai Syriac omits the ἀπο του μνημειου. Thus do these two ancient witnesses, based upon lost Greek manuscripts of the same age as those used by Eusebius, furnish complete support to the reading of that Father. The translator of the future will end Mark thus:

And when they heard, they fled, and said nothing to any one, for they were afraid of. . . .

Here endeth the Gospel according to Mark.

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